

THE  
Catholique Doctor  
AND HIS  
SPIRITUAL CATHOLICON  
To CURE Our  
SINFULL SOULES.

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A  
COMMUNION-SERMON

Preach'd to the Right Honourable  
S<sup>r</sup> ROBERT FOSTER  
Lord Chief Justice of the KINGS BENCH,  
and the rest of the Reverend Judges, and Serjeants  
at LAW, in *SERJEANTS - Inne* in *Fleetstreet*,  
On Sunday May the 26th. 1661.

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By MATTHEVV GRIFFITH, D.D.

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Catholique Doctor

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COMMON SERMON

Preached to the Right Honourable  
ST ROBERT POSTEL  
Lord Chief Justice of the Kings Bench,  
and the Judges of the said Bench, and Barons  
of the Exchequer, at the Assizes, in the County  
of Middlesex, the 24th of June, 1661.  
By J. W. in 2 SERMONS. With a Preface.

By Matthew Gifford, D.D.  
LONDON: Printed by J. W. at the New Church in the Strand, 1661.



To the Right Honourable

EDWARD

EARL of CLARENDON

Lord Chancellour of ENGLAND, &c.

MY LORD,

**I**T may seem a Paradox, though it be true, that this Communion Sermon was preach'd in a small Congregation; viz. the Chappel in Serjeants-Inne in Fleet-street; yet to a great and grave Auditory, for the reverend Judges, and Serjeants at Law, were pleas'd there to honour me with their attention and approbation. And as it is the onely staffe of my age, and cheif comfort of my life, that I am a servant to the truly Honorable Societies of the Temple, of which the said Judges and Serjeants not long since were a considerable part: so that I might not die altogether a stranger to your Lordship (whom all knowing men look upon as the Quintessence, and highest Extraction of those noble Societies) I have assumed the confidence (being over-entreated to print this Sermon) to recommend herein

## The Epistle

to your Lordship a Physician, in whose care and custody you may safely venture both body and soul; in which respect as he is every way worthy of your Lordships cordial entertainment: so my hope is that Your accustomed goodness will not onely pardon this presumption in one, whose yet suffering condition can give no better evidence, and assurance of his reall reverence, and sincere desire to serve Your Lordship: but also freely permit him to publish this peice of devotion under your Lordships name unto the people: for your native Candour, and supernatural Clemency, have made you (as the Historian styles Titus) their darling and delight: Among whom not onely your Lordships countenance, but connivance is enough to cundy any person, or action; and to gain them both authority and acceptance. Your Lordships infallible prudence in counsailing, and irresistable power in perswading out-shine all humane presidents; and whosoever would now advance himself like an Orateur, he must first sit a while in silence at Your Lordships feet, and learn of you (who are onely able) to speak with as much grace, and gravity, as both Nestor, and Gamaliel. His Sacred Majesty (who is under God the fountain of honour) could not possibly do himself more right, then by advancing you; who are observ'd to discharge the high and weighty place of Lord Chancellour, with so much ability, and satisfaction, that the Dignity it self is preferr'd in being conferr'd upon Your Lordship; all whose Injunctions, and Decrees, are tamper'd not onely Ad Justitiam, but Ad pondus aequale: so that though but one side can prevail, yet the other hath not the least colour to complain



## DEDICATORY.

plain of any thing but the demerits of this Cause. And howe'r the incredible extent, and irreparable expence of some Suits in Chancery have formerly turn'd both parts into Plaintiffs at last, when though one seem'd to get the better, yet in truth both were worsted: yet now Your Lordships integrity and dexterity in determining causes, render all Commencers in that Honorable Court, as happy as any that go to Law (which is a kind of waging war) can in reason hope to be; Citamors, aut Victoria laeta. We need no other arguments to prove, or inducements to believe, that His Sacred Majesty hath at this day that extraordinary gift, which the Apostle call'd, The Spirit of discerning; but onely this, that he singled out Your Lordship as One fit, and worthy to be nearest Himself. If Moses in his time had been blest'd with such a Counsellor, sure ~~Jethro would never~~ have diminish'd his Greatness by Advising him to call in so many Assistants. Your Lordships wisdom is sole-sufficient to govern the vastest Empire; which irrefragable truth no man can deny without the guilt and censure of gross ignorance, Envy, and heresie. And were we not generally ingratefull, if not stupid, we would professedly congratulate our own happiness in the accumulation of your Honours; and wish them in all respects as transcendent as your Merits. But though some others, (like the nine Lepers that were heal'd) return not thanks, yet for my part the Psalmist hath taught me to say, Good Luck have you with your Honour: Ride on, till your christian progress centre in perfection: in order whereunto you carry your self with so much sobriety, and  
sweet-

## The Epistle, &c.

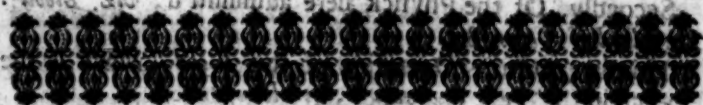
sweetness, that those few who maligne your fortune, yet cannot but love your person; and all the rest think it their happiness to be commanded by your Lordship. In whom (as it is said of Daniel 5. 14.) the Spirit of the Holy Gods, light, and understanding, and excellent wisdom is found: and consequently your Lordship deserves that Eulogie in the North, which the Queen of the South gave to Solomon himself; Happy are thy servants that stand alwayes in thy presence to hear thy wisdom: This is all the ambition of him, who here in all humility craves your Lordships patronage, and wows himself

The humblest of Your Lordships Servants,

and truest Honourers

Matthew Griffith.

THE



# The CATHOLIQUE DOCTOR

AND

## His SPIRITUAL CATHOLICON

TO

Cure Our SINFULL SOULES.

I JOHN I. 7.

*The Blood of Iesus Christ, his Son, cleanseth us  
from all Sin.*



THE sum of all knowledge is Divinity ;  
the sum of all Divinity is the Scripture ;  
the sum of all the Scripture is the Gospel ;  
the sum of all the Gospel is my Text ;  
and the sum of my Text is in the Verbe ,  
*καθαριζει* , *Cleanseth* ; which Verbe is a  
Metaphor taken from the learned, and ne-  
cessary profession of Physick, in which there be so many sorts  
of purging and cleansing medicines.

And (if you will give me leave to follow this Metaphor in  
dividing my Text) it will fairely, and without the least strain-  
ing, lead your Christian devotion into the serious considera-  
tion

First of a Physician, who is here describ'd not onely by his  
proper name, *Iesus* ; and his Appellative name, *Christ* ; but  
also by somewhat that is Relative, *His Son* , viz. The Son  
of God ; spoken of in the Context,

B

Se-

Secondly, Of the Physick here administr'd, viz. Blood :  
*The Blood of Jesus, &c.*

Thirdly, Of the Operation of this Blood, which is the  
 Physick in the Text, *καὶ καθαίρει, It cleanseth.*

Fourthly, Of the Patients on whom this Physick works,  
*ὅσοι ἁμαρτωλοὶ ἵνα, As many as sinners.*

Fifthly, Of the sickness which so much endangers us,  
*ἀμαρτία, Sin.*

Sixthly, Of the Extent of this mortal disease, insinuated  
 in the Collective, *Ἄλλοι, All sin.*

In the first you may note the transcendent dignity of this  
 Physician; for it is neither *Galen*, nor *Hipocrates*, nor any o-  
 ther meer man; nor *Esculapius*, *Apollo*, or any fictitious  
 Diety; nor *Menecrates* who affected to be stiled *Menecrates*  
*Jupiter*: but it is Jesus Christ the Son of God.

In the second note the excellency of this Physick, for it is  
 no ordinary *English* simple, or *Indian* drugges; but it is blood;  
 and not any blood neither, as the blood of the Levitical Sa-  
 crifices; but by way of singularity, it is *τὸ αἷμα*, The blood;  
 even the blood of the Physician himself; The blood of Je-  
 sus Christ his Son.

In the third note the admirable efficacy, and operation of  
 this blood, for it is not onely *καθαίρει*, but also *καθάρσει*,  
 an Universal cleanser.

In the fourth note the extreme misery of mankind since  
 the fall, express'd in the parable of the wounded Traveller:  
 and here implied in this *ὅσοι*, which I properly call The  
 Patients.

In the fifth Note the extraordinary malignity of the de-  
 plorable, and almost desperate malady, which is here call'd  
*ἁμαρτία*. For this *sin* is such a sickness as can not possibly be  
 cur'd by any other meanes, then Blood; nor by any other  
 blood, then that of *Jesus Christ*; the Physician in the Text.

In the sixt and last, Note the vast extent, and latitude of  
 this disease; express'd in this Collective, *Ἄλλοι*; and so St.  
*John*'s meaning is to assure us for our comfort that the blood of  
 Christ cures all our sickness, when he saith here, *that it cleanseth*

*ὅσοι ἁμαρτωλοὶ ἵνα, As many as sinners.*



us from all Sin. These six are the parts; of all which in this order with so much brevity, as can any way stand with perspicuity: and I begin with him, who deserves to be our first consideration, *viz. Jesus Christ, his Son.*

Of whom that I may speak more distinctly, let your attention, intention, and retention, keep pace with me through these two considerations: The one is of our Saviours Person; and the other of his Profession, which in the regular prosecution of this allegory continued in the Text, I call A Physician. Again in opening the former consideration, *viz. that of our Saviours Person*, I shall take just occasion to speak somewhat both of his names, *Jesus, Christ*: and also of his natures; the divine, and the humane; one of which is clearly express'd, and the other necessarily implied in these two termes; *His Son*. A word of each; and first of his proper name, *Jesus*; This signifies a Saviour, it is a broken Hebrew word, (as Criticks observe) and it is our Physicians proper name; and indeed it is not improper for any Physician to be stil'd a Saviour, because his principal aim and end is to save his Patients; that is, to keep them safe and sound; so that by the help and benefit of Physick, They may have what all men do, or should pray, and labour for, *viz. Mentem sanam in corpore sano*. But the Physician in my Text is a Saviour *καταργητης*; for at the very imposition of his name, the Angel (*Matth. 1. 21.*) made this the Exposition of the same, *Thou shalt call his name Jesus; for he shall save his people from their sins*. Then a Physician he was, yet with this difference; Other Physicians cure our bodies; He our Souls; they our sickness, He our Sins. This Jesus was a Saviour; yet not like *Joseph, Joshua, Jephthah, Gideon, Othniel*, and some others, who in Scripture are call'd Saviours, too, in their kind; but they were onely typical, and temporary Saviours; they saved the people among whom they lived, onely from temporal evils, and enemies: but this *Jesus* was the truth of all those types; and justified to be a Saviour under Gods broad Seal; as having power thereby to save his people both from Sin, the root; and miseries, the branches; from death, I mean eternal, which St. *John* calls



the second death; and the Devil, who is said to have the power of death; and the curse of the Law, and the wrath of God; from all which none could save us, but this *Jesus* in the Text. Of which sweet and saving name St. Bernard descants thus, *Nomen Iesu lux, cibus, medicina est*: The name *Jesus* is both our light, our meat, and our medicine: *lucis predicatum*, saith he, *pascit recogitatum, sanat invocatum*. And elsewhere in his devotions he calls this *Jesus Mel in ore, melos in aure, júbilus in corde*. This *Jesus*, (say others) is the sick mans salve, and the souldiers shield, he solaceth the Patient, and supports the deficient, and encourageth the proficient, and crownes the perseverant.

I may call this name *Jesus*, Angelical; for (in the second Chapter of St. *Luke*, at the twenty first verse) I find him call'd *Jesus* by the Angel, before he was conceived in the womb. His name *Christ* is prophetical; for the Prophets still call him in Hebrew, *The Messiah*; which in Greek signifies *The Christ*. And if, with St. *John* in the Text, we put the two names together, then we have his name Evangelical: for (*Iohn 20. 31.*) *These things were written, that you might believe that Iesus is the Christ, the Son of God, and that believing you might have life.*

He is *Jesus* in Hebrew, to shew that he is a Saviour to the Jews; and he is call'd *Christ* in Greek, to shew that he is a Saviour to the Gentiles also: And both these names are commonly given him in holy writ, to shew that he is the Common Saviour of both: and St. *Iohn* hath coupled them in the Text, to signifie that the wall of separation is now broken down, and so no difference between his Patients, as the Apostle (*Gal. 3. 28.*) speaks plainly, *There is neither Jew nor Greek, neither bond nor free, neither male or female; for ye are all one in Christ Iesus.*

*Christ* signifies Anointed; *Christi nomen verbale a christo, ungo*, say Criticks. And this which I call his Appellative, shews him to be a Physician, too: for he was Anointed himself that he might annoint us: yea he was annointed the rather that he might as a Physician be the more successful; which I take

take to be the meaning of that prophecy in the 61 chap. of *Isaiah*; which our Saviour applies to himself in the 4<sup>th</sup> chap. of *St. Luke*, *The Spirit of the Lord is upon me, therefore hath the Lord annointed me; he hath sent me to preach good tydings to the poor, to bind up the broken hearted, &c.* Never such a Physician as this; none can binde up, and heal the broken hearted; but He: never such Physick as this *Blood* in the Text, which he administred onely as he was annointed. Yea he is not onely Annointed in himself, but he is our Ointment too; in the second Chapter of the first Epistle of *St. John*, at the twenty seventh Verse; and such annointment as is transient from him, and immanent in us; for that ointment which you have received from him, as Christians, dwells in you, saith *St. John*: and this inhabitation makes you to be, as well as to be call'd, Christians. And as the precious ointment which was poured on *Aarons* head, ran down his beard, saith the *Psalmist*, and thence to the skirts of his cloathing: so Christ was not so much annointed for himself, who is the head of all principalities and powers, saith the Apostle, and in whom dwelt the fullness of the Godhead, even bodily: as for us; that so from him as our head, the grace and vertue of his Annointing might descend upon us, who are so many real, though interior members of his mystical body, or rather but the skirts of his cloathing. Briefly, The fathers out of the Scripture affirming that in him all fullness dwelt, enlarge themselves thus, There was in Christ fullness of favour, fullness of prerogative, fullness of influence, fullness of grace, &c. And of his fullness (saith *St. John* 1. 16.) *-we have all received, and grace for grace; grace in our proportion, though not in his perfection.*

Now, it is observable that as Kings and Priests in times past were ordinarily annointed, and the Prophet *Elizew* extraordinarily: So in this Christ all these Three Offices met. For,

First, A Priest he was, and a Priest for ever after the Order of *Melchizedek*, in the 110. Psalm, at the 4. Verse. *I have sworn, and will not repent, thou art a Priest for ever, after the order of Melchizedek.* Not after the Order of *Aaron*, for

for his Priesthood was Levitical and Typical; and so ceas'd when the Fullness of time was come: but after the Order of *Melchizedek*; who was both King of *Salem* (*Heb. 7. 1.*) and also Priest of the most High God: Yea he was the true *Melchizedek*; without Father as he was Man; without Mother as he was God.

Secondly, A Prophet he was; and that Prophet which *Moses* speaks of (*Deut. 18. 18.*) *A Prophet shall the Lord your God raise up unto you from among your Brethren, like unto me.* And though in some things Christ was but like to *Moses*, yet in most things he excell'd even *Moses* himself, who might have justly said as *John the Baptist* doth, *He that comes after me is preferred before me*, *Joh. 3.*

Thirdly, A King he was to save his people, *Jeremiah* the 23. and the 6. yea he was not only a King; but the King proclaim'd in the 9. of *Zechary* at the 9. Verse. *Behold the King comes to thee, &c.* Yea he was the King of Kings. *Apoc. 19. 16.* Briefly this Christ was *Dauid's* priest; and *Moses* his prophet; and *Jeremie's* King.

These Offices had formerly met double; I find two of them in some others: For *Melchizedek* was King and priest; *Samuel* was priest and prophet; *Dauid* was prophet, and King: yet all the three never met in any one save this Christ alone; and consequently no perfect Christ but he; but he, was all, and so all-perfect. Yea he was not only a Christ, but even *Christ*, *The Christ*, for so the Term is both propounded and expounded (*Ioh. 1. 22.*) we have found the *Messias*, which is by Interpretation, *The Christ*, not only *Christus Domini* (saith *St. Augustine*) but even *Christus Dominus*.

And thus having opened his two names, *Iesus Christ*; I come now to touch with a light pencil his two natures; the one implied, the other expressed in the two next words, *His Son.* *The Blood of Iesus Christ his Son*, &c.

This *Iesus Christ* is the Son of God; yet his Son he is, neither by creation as are the Angels of Heaven, nor yet by adoption, as are the Saints on Earth, but by Generation; for so saith God by his prophet (*Psal. 2. 7.*) *Thou art my Son,*  
this

this day have I begotten thee? Thee including Christ: and so much the apostolick Writer in his first Chapter to the *Hebrews*, at the Fifth Verse, applies unto Christ *Antinomastice*, excluding the Creatures; for to which of them said God at any time, *Thou art my Son*, &c.

And this Jesus Christ doth ordinarily in the Gospel style himself, *The Son of man*: So that there were two Natures in him, The Divine and the Humane; and he was one of both Natures, not two in both: One and the same without time, begotten of the Father, the Son of God without Mother; and in time begotten of the Virgin *Mary*, the Son of Man without Father; the true, natural, real and consubstantial Son of both. Thus was he the Son of God, and Man; yet not by confusion of Substance but by Unity of person: And this Union of the Divine and Humane nature in him, is called by the Schoolmen a Personal Conjunction, yet not of persons; and it is of two Natures, yet not natural: for as The Word because of the Flesh is man, so the Flesh because of the Word is God; and yet neither is the humane Nature coextended with the Divine, nor the Divine nature concluded in the humane.

In the creation we read that God made man like himself, *Gen* 1. 26. but in the Redemption it is plain, that God made himself like man: and as at first man was like God in nothing but Holiness: (for so the Apostle (*Ephes*. 4. 24.) expounds Gods Image) so at last God was like man in all things but Sin: He became that which he was not, yet still remained that which he was; being at one and the same time both perfect in his own nature, and true in ours: That there might be as great Humility in the Redeemer, as there was pride in the *Pravariatour*; and as there was at first so great pride, that Man would be as God. *Gen*. 3. 6. So there was at last so great Humility, that God would become man; even of a reasonable Soul, and humane flesh subsisting; as in the *Athanasian Creed*. Thus he that was the Son of God from everlasting, was born in the fulness of time, as the Son of man; and he that was born as the Son of man, wrought miracles



miracles as the Son of God ; and he that wrought miracles as the Son of God ; dyed as the Son of man ; and he that died as the Son of man , rose again from the dead as he was the Son of God.

O wonder at this , all you that wonder at nothing else ; for this is admirably singular , and singularly to be admired : This was such a work , such a wonder ; that I must needs say (with 6t. *Hierome*) that which nature had not , which use knew not , which reason was ignorant of , which the minde of man was uncapable of , which the Angels themselves (till reveal'd) understood not ; and which all the powers of created nature stood amaz'd at , came to pass , when the Son of God in the Text became the Son of man ; taking the divine and humane nature into the unity of his person , that so he might bring God and man into the unity of affection.

It is confess'd that only the humane nature that sin'd , ought to have made satisfaction , but that alone could not ; for by sin an infinite Majesty was offended , and therefore infinite satisfaction was to be made ; but meer man being a finite creature could not possibly make infinite satisfaction : and it cannot be denied but that the Divine nature could have satisfied , and that alone for sin , but that alone ought not ; for man had sin'd , and therefore man must suffer : Now , in this Jesus Christ both these natures met ; for he was the Son both of God , and man ; and as he was the Son of man , he was truly liable to the debt of sin ; and as he was the Son of God , he was fully able to discharge it : and so as the son of man , he suffer'd ; as he was the Son of God , he satisfied ; and as he was the son of both , he saved us.

And thus having shewed his Person , I stand now bound by a debt of promise to speak somewhat of his Profession ; for if we look upon the words of my Text , as a continued allegory , as you may remember we did when we took it in peices ; then this *Jesus Christ* as he is the Son of God and man in the Text , doth personate a Physician ; and indeed whilst he was incarnate , he seem'd to delight in no one title more then this of a Physician ; as you may observe both in the ninth Chapter



of *St. Matth.* at the twelfth Verse: where (apologizing for his frequenting the company of publicans, and sinners) he doth it under this parable, *The whole have no need of the Physician, but the sick.* His meaning was, that as Sin is a sickness, so he was a Physician; and as Physicians for the most part are taken up in visiting their patients, so was he: and as the sound need not the Physician, so the Pharisees, who were so many Justiciaries, and trusted in their own righteousness, never thought that they stood in need of Christ, &c. And also in the fourth Chap. of *St. Luke*, at the 23<sup>d</sup>. Verse, ye will say unto me, according to the proverb, *Physician heal thy self.* In both which, and divers other places, and passages of Scripture, he assumes the habit, and profession of a Physician; and well he might, for as in some things he was like other Physicians; so in many things he did exceed, and excel them. I say again that in some things Christ was like other Physicians; for

First as a Physician must be thoroughly skill'd in the Theory of all Diseases, that so he may know how to proportion, and apply his medicines to the radical humour of every malady that illaffects his patients: so in Christ were hid all the treasures of wisdom, and knowledge, saith the Apostle; and therefore he could not be ignorant of the cause, or cure of any Evil that befalls us; he knows whereof we are made, saith the Psalmist; yea all our lurking distempers, and secret sins are naked, and open before him, whose eyes are a thousand times brighter then the Sunne.

Secondly, As a Physician carefully and compassionately visits his sick patients, and abhors not their persons, though their diseases be never so loathsome: so for us men, and for our Salvation Christ descended from the bosome of his heavenly Father into the womb of his Virgin Mother: and in the dayes of his flesh he was so farre from abhorring our natural uncleanness, and even unnatural lusts, that he took upon him all our poenal infirmities, (as the Schoolmen speak) though not our sinful: and he was tempted in all things like unto us, sinne only excepted, as we read in the second to the Hebrewes, at

the 17. Verse ; that so he might the better sympathize in all our Sufferings , and heal our sins.

Thircly, As it is the praise of a Physician that he will visit the poor though they be not solvant , and he will not protract his cures beyond the Rules of Art , though he might thereby much enrich himself: So Christ did freely administer all his Spiritual potions : and he cured all such as had long languished, speedily : Yea, he not only heal'd all that came; but he invited them to come unto him, as in the 11. Chapter of *St. Mathew* and the 28. Verse , *Come unto me all ye that are weary and heavy laden , and I will refresh you* : and when they were so wearied with the load of Sin , that they were not able to come unto him , he vouchsafed to come unto them ; and he sought out opportunities to be doing of good.

Fourthly , As a Physician seldome administers Phyfick, but where he finds both a capacity and velleity in the Patients to take it: so Christ commonly gives his spiritual Medicins to none but such as are poor in Spirit, which makes them capable; and to none but such as *hunger and thirst after righteousness*, which argues an eager appetite, and velleity to become safe and sound. You know how he began his cure upon the *Cripple* (*John 5.6.*) that had layen so long at the Pool of *Bethesda* , *vis sanus fieri ? wilt thou be made whole ?* and as soon as he had profess'd his willingnesse , but only that he wanted a man to help him ; then Christ as a Physician said, and his word had a deed in it : *Ecce sanus factus es ! Behold thou art made whole ?* and he is constant to this method in all his cures.

Fifthly , As a Physician often cures by contraries, as a Surfet by Fasting , &c. So Christ by his obedience did cure our disobedience ; by his humility our pride ; by his bounty our avarice , &c. briefly his poverty was our riches ; his death our life ; his crosse our crown. Thus , as the Apostle speaks in the first Chapter of the first Epistle to the *Corinthians* , at the Thirty Verse , *Christ was made unto us of God, Wisdom , Righteousnesse , Sanctification and redemption* : That by his Wisdom he might cure our Folly ; by his Righteousnesse our Iniquity ; by his Sanctification our prophaneſs ; by his Redemption our Spiritual bondage.

Sixthly ,

Sixthly, As when a Physician hath cured his patient of a dangerous Disease, he prescribes him a Dyet for fear of a Relapse, which is ever dangerous and sometimes deadly: So Christ when he hath converted a Sinner (which is a Spiritual Cure) he ever prescribes him a Dyet to prevent Relapsing: as to the Cripple (in the 5. chap. of St. John verse 14.) *Behold thou art made whole: Sin no more, lest a worse thing fall unto thee.* In which method of our Saviour we may observe, first the commemoration of a benefit received, *Behold thou art made whole.* Secondly, a caution to be duely observed, *Sin no more.* Thirdly, the commination of a judgement to be avoided, *lest a worse thing fall unto thee.* As if he had said; no Sin goes unpunished; and what ere thou hast suffered for thy former sins, yet if thou go on, a worse thing may befall thee in this Life; and if not here, then I tremble to think on, and am altogether unwilling to prognosticate, what (if thou dye in thy Sins) will be thy portion in the Life to come. And as in all these respects Christ resembles other Physicians: So in divers others he exceeds and excells them all, as I come now to shew; For,

First, All other Physicians are fain to make use of the ordinary means, such as are Roots, Herbs, and Flowers in the Galenical way; and of Minerals in the Paracelsian: but this Physician cured most of his Patients only by his Word: and either he made no use of the means, or he wrought his cures even against the means, for being the first cause, the whole Series of the Creatures were subordinate and subservient to his absolute will and command.

Secondly, Howe're other Physicians may cure some diseases, yet they cannot cure all, some maladies being in their own nature incurable; but nothing was impossible to Christ, he could cure all Comers. And therefore St. John Baptist pointed at him; and painted him to the Life, with an *En & Ecce, Behold the Lamb of God that takes away the Sin of the World.* Joh. 1. 29. Sin is the procreating cause of all Sicknesse, in the Third of the Lamentations at the Thirty ninth Verse. Man suffers for his Sins. And this Physician taking away the cause, the cure must needs follow.

Thirdly, Though other Physicians may sometimes be instrumental to hasten health, yet never could any of them prevent death; *Contra vim mortis non est medicamen in hortis*. Their Cure is at most but a Reprieve, no Goal-Delivery, *Interdum medica plus valet arte malum*; but this Physician in the Text, is not only *Morbifugus*, but also *Mortifugus*. He alone Triumphs over Death and the Grave, as in the prophet, *O death I will be thy death! O grave I will be thy Victory!* Christ by his Death hath both taken out, and taken away the sting of Death; so that now, like a Serpent without a sting, Deaths Malice is Toothlesse. The Death of the Saints in Scripture is called but a dissolution, a departure, a sleep, a resting in hope, till Christ (who is the Resurrection, and the Life) shall awake them.

Fourthly, Other Physicians can only cure our bodies, which are but one constituting part of man, and the worst of the two; but Christ both heals and saves the whole man, yea all mankind, if they will take his potions, and live according to his prescriptions; which must be observed and strictly too, upon pain not only of Death but of Damnation.

Lastly, Other Physicians use Phlebotomy, and let their patients blood to cure them, but Christ himself was let blood to save us: So malignant and pestilential was the burning Fever of our sins, that if our Physician had not bled to Death, we could not possibly have lived, either the Life of Grace on Earth, or the Life of Glory in the Heavens.

And so I have done with the first main part, *viz.* The Physician, in the consideration of whom, because I have so enlarg'd my self, I will handle all the rest with Laconick brevity.

The second thing considerable here is the Physick which this Physician administers; and this saith St. John here, is *Blood*; for so stand the Words, *The Blood of Jesus, &c.*

The ancient Physicians had an excellent Receipt, which they called *σύναιμα*, because it was a mixture of many bloods: but why was this wast? why such a mixture, and of so many bloods? when as *σύναιμα*, This *Blood* in the Text, is *Παύριον*, and



and *'Αντιδοτικόν*, a Sovereign Medicine for every Malady: *Nam cum me pulsat turpis aliqua cogitatio* (saith St. *Augustine*) when any unclean thought assaults me, I straight recal to the wounds of my Saviour; when I stumble and fall foul through any strong infirmity, the Meditation of my Saviours wounds raiseth me up; yea when the Diel either openly like a roaring Lyon; or privily like a subtile Serpent lyes in wait to devour me, I both flye to, and hide me in the holes of the Rock, my Saviours wounds, and I am safe. Briefly, there is none so catholick a remedy as the *Blood of Christ*; for this contains in it vertyually all the parts of Physick, such as are Sweatings, Vomits, Unctions, Minutions, Potions, Diets, Watchings, Exercises, Clysters, Cauterizings, &c.

The spiritual Sweatings are sharp Agonies, breathed out in brinish tears of true Compunction.

The Vomits are civil and religious, publick and private, general and particular confessions.

The Unctions are powerful and sweet smelling prayers.

The Minutions are Contributions to the necessity of the Saints.

The Potions are self-denyals, and bearing Christs Crosse, with many the like bitter potions.

The Dyets are religious fasts keeping under the Body, and bringing it into subjection.

The Watchings are preparations against allurements to Sin, and the Temptations of Sathan.

The Exercises are the practice of piety, and the conscionable labours of men in their Callings, Civil and Christian.

The Clysters are meeknesse, longanimity, and easinesse to pardon injuries and indignities.

The Cauterizings are *Stigmata Jesu*, to bear in our bodies the marks of the Lord Jesus; and all kind of persecution for Righteousnesse Sake.

All these are called and counted Sovereign remedies in their kind; and yet I must tell you that they are neither sovereign, nor remedies, any farther then they derive their virtue and energy from the *Blood of Christ*, which alone makes all our



christian endeavours sweet and acceptable to God, as God himself testifies in the 3. chap. of St. *Matthew* at the 17 verse, *This is my beloved Son in whom I am well pleased*: As if he had said, *This*, singularly; *is*, eternally; *my*, substantially; *son*, naturally; *beloved*, transcendently; *in whom*, as in a common man; I, whom it once repented that I had made man; am now well pleased with all men.

But we usually judge of the goodnesse of Physick by its operation, and therefore I hasten to speak something of that; yet that I may not make more hast then good speed, let me sweeten your mouths after your taking this purge, with that pious ejaculation of St. *Augustine*, *Inspice vulnera Christi pendens*; &c. Oh see the Wounds of Christ hanging on the Crosse! the blood of him dying, the price of him redeeming: *Caput habet inclinatum in Cruce ad osculandum*, &c. His head is inclined on the Crosse to salute us; his arms are stretch'd abroad to embrace us; and his whole body is there exposed to redeem us.

And thus from the consideration of this Physician, *Jesus Christ his Son*; and his physick, *Blood*: I come now to enquire how this his physick works; and this St. *John* shews in the very next word *καθαρίζει*, *cleanseth*; It is purging Physick, for it *cleanseth*; which is our next consideration.

The Epigrammatist wittily jeers a Patient that had taken such Pills as did not work, *Cepisti pilulas hodie sed non operantur*; and he tells him withall that he might safely take such Pills on the Lords day; they would not break the Sabboth sure, because they would do no manner of work: And as it is their sin who commonly take Physick on the Lords day; so they were justly punished if the Physick so taken should not work. But howe're bodily Physick sometimes works not kindly, and sometimes not at all, when God blesteth not the means because we abuse them: yet *the blood of Christ*, this Physick in the Text, is wondrous operative; it hath many and sundry admirable effects; for it is *Unguentum nostræ agrotationis* (say the Fathers) *ornamentum nostræ conditionis*, *munimentum protegens contra tentationes*, *fulcimentum stabiliens in bonas operationes*, &c.

Saint

Saint Peter styles Christs blood *the fountain of our election*; St. Paul, *the laver of regeneration*; St. John, *the price of our redemption*: In the 12. to the Hebrews, it is an *Advocate to plead for us*: and in the 12. of the Revelation it is a *champion to fight for us*; and in the 9. of the Hebrews it is a *Chamberlain to open the Holy of Holies unto us*: and because nothing that is either imperfect or impure shall ever enter there; therefore in the 13. to the Hebrews, the blood of Christ is said to make us perfect in every good work: and in my Text it purgeth us from every evil work; for here it *cleanseth us from all Sin*.

Yea it not only cleanseth, but whitens too; as St. John shews in the 7. of the Apocalyps, *ἵνα ἴδωμεν τὰς σόδας, &c. They washed their Robes, and made them white in the blood of the Lamb*. Many things are wash'd, and wash'd clean, which yet are not white: more then ordinary laver, and labour must go to whitening. And yet it is remarkable that the Saints not only wash'd but whitened their Robes in the blood of Christ, there, by a Metaphor call'd the Lamb.

But stay; doth not the Philosopher say that *Quicquid sanguis attingit, inficit, & sordat*. What ever blood touches it pollutes, and defiles. It is true that he saith so; and he saith that which is true: then may not some Embrio in the Faith, both scruple and question, How can blood cleanse us, seeing that it pollutes all things else?

To this hard Question, the Answer is easie; for the blood of Christ doth not cleanse Physically, but meritoriously: we must distinguish (say the Schoolmen) *inter sanguinem corporis Christi, & crucis Christi*: The blood of Christs body, like that which runs in our Veins, did naturally stain, else it had not been true blood: but when that true blood of his natural body was powred out on the Crosse, and offered as a Sacrifice of a sweet-smelling savour to God, for the sins of the World; this the Apostle (in the first to the Colossians at the Twentieth Verse) calls the *blood of his Crosse*; and this blood of Christs Crosse is of infinite merit; and this merit of his Blood, is only that, which in the Text is said to *cleanse us*.

And

And it *cleanseth us* every way: for whereas *Blood* in Scripture is sometimes put for the guilt of sin, as in the 51. *Psalms*, at the 14. Verse, *Libera me de sanguinibus*, as it is read out of the Hebrew, *Deliver me from Blood-guiltiness*, O God, &c. And sometimes for the punishment of Sin, as in the 27. chap. of St. *Matthew* at the 25. Verse, where the Blood-sucking and Blood-thirsty Jews cried out, the better to encourage staggering *Pilate* to sentence Christ to death, *His blood be upon us and our Children*: It is very remarkable that this *Blood cleanseth us* both from the guilt of Sin, as our reconciliation; and also from the punishment of the same, as our satisfaction: In this *blood* note the singularity of the Medicine; in the extent, *from all sin*, note the Universality of the malady; The first insinuates the sole-sufficiency of Christs merit; and the second, the all-sufficiency of the same. *Hac unica medicina contra omnes morbos.*

Then though the *Roman*, like the *Assyrian Leaper*, dote to this day on the *Abanah* and *Pharphar* of humane Inventions, such as are their holy water, holy oyle, spittle, cream, salt, and sundry other purging devices; yet *nobis non licet esse tam distans*, the holy Scripture allows us to acknowledge no other purgatory but the *blood of Christ*. This our *Jordan* is better then all the Rivers of their *Damascus*, which are indeed but so many standing ponds and stinking puddles, compared with Christs Side; that one living fountain discovered by the Prophet *Zechary*, which God hath set open on the Crosse to *Judah* and *Jerusalem*, to bath in for sin, and for uncleanness.

And the Physick being thus prepared; the next thing that I am to do, is to take a serious view of the Patients on whom it works, and those St. *John* here calls ἡμεῖς, *us*; we our selves are the Patients in the Text, for, *The blood of Jesus Christ his Son cleanseth us.*

It is a Question much controverted in the Schools, *An Christus aliquid pro se meruerit?* whether Christ merited any thing for himself: but St. *John* here puts it out of Question, that *Christs blood cleanseth us*; as I take it, in opposition, if not exclusively

exclusively to some others whom it doth not cleanse ; Such as are ,

First Christ himself ; Indeed God expressly required the Levitical High Priest to offer sacrifice first for his own sins , and then for the sins of the people ; but our Evangelical High-priest , Christ Jesus sacrificed himself , yet not for his own sins but for the sins of the people . He suffered not as a sinner , but as a Saviour , and shed his blood , *non ex indigentia sui , sed ex indulgentia nostri* . I say then , that Christs blood , doth not cleanse himself ; for he was conceived by the Holy Ghost , that is , say the Learned , by the manufacture , and by the operation ; by the overshadowing of the Holy Ghost , saith the *Angel* . He was conceived not by generation , but by benediction , saith *Gab. Biel* , and his Virgin Mother conceived him , not by spermatical effusion , but by the Spirit . He was begotten without carnal copulation , and brought forth , without mortal corruption ; so that he was not leprous in the principles of nature , he was no way imaginable tainted with original Sin . And in the whole course of his life he was a *Nathaniel* , a true *Israelite* , in whom there was no guile ; his conversation was as sinlesse , as his coat was seemlesse ; and being so free from original and actual sin , no man could say unto him ( as it is in the proverb , *Luke 4 .* ) *Physician heal thy self* : for he had no sicknesse , no sin ; and consequently his blood in the Text *cleansed* not himself .

Secondly , His blood *cleansed* not the good Angels ; for though they had a possibility to fall , yet it was never reduced into Act ; and therefore they needed not the blood of Christ to cleanse them from sin , but only to confirm them in grace .

Thirdly , His blood *cleanseth* not the evil Angels ; they are irrecoverably fallen , both because they fell *nullo suggerente* , and also because they are *inveterate* , and *obdurate* in their pride , and malice ; and therefore that dangerous opinion of *Origen* , who held that the damned Spirits shall be saved at last , as it comes for ought I can see without any Warrant from God , so let it passe without reverence from man .



Fourthly, The brute Beasts as they are not capable of faith, so they reap no benefit by Christs blood-shed. And thus you see that the *blood of Christ* did not *cleans* himself, nor the good Angels, nor the evil Angels, nor the brute Beasts; and if you ask, whom then? *St. John* answers flat and plain in the Text; *Us*.

First *us*, and only *us*; for all that the Son of God incarnate did, or said, or suffered, was for *us* men, and our Salvation; Christ was not born for himself, for *unto Us a Child is born*, sayeth the Prophet *Isaiah*, and *unto Us a Son is given*, given to *Us*, given for *Us*; He did not live for himself, for the Text saith, *that he went about doing good, and hearing evil*; and *regnum est audire male, cum bene feceris*. Neither did he dye for himself; for he was *smitten for our sins*, saith the same *Isaiah*, and *bruised for our Transgressions*; The Chastisement of our peace was laid upon him. And therefore being dead, justly was he buryed in an others Sepulchre; who dyed for the sins of others. He was a Jesus, a saviour, not for himself but *Us*: he was The Christ, annointed a King, a Priest, and a Prophet, and all and only for *us*; a King to protect and govern *us*; a Priest to pray, blesse, and offer sacrifice for *us*; a Prophet to direct and instruct *us*; whose redemption was in his passion; our absolution was in his condemnation; our release from the curse was in his Crosse; our satisfaction for sin was in his sacrifice; our cleansing was in his blood; our mortification of the flesh was in his burial; our reconciliation was in his desceantion; our newnesse of Life was in his Resurrection, our immortality in his conquest; and the fulnesse of our joy in his Kingdome.

*Sic vos non vobis mellificatis apes.* Thus this Master-Bee, made Hony not for himself, but *Us*.

*Sic vos non vobis nidificatis aves.* Thus this Bird of Paradise, prepared his Nest, a rest not for himself, but *Us*.

*Sic vos non vobis fertis aratra boves.* Thus this Red Heyser (the truth of that in the Type) bare the Yoke not for himself, but *Us*.

*Sic vos non vobis vellera fertis oves.* Thus this Lamb of God  
was



was led to the slaughter, where he was not only *slain* but *dead*; yet not for himself, but *us*, and *us* only.

And as for *us*, and only *us*; so in the next place let me tell you, *that the blood of Christ cleanseth us*; and *us* indefinitely; all of *us*: for St. John the Baptist proclaims that *he took away the sins of the World*, Joh. 1. 29. and lest any straight laced confistorian Schismaticks should restringe the words to their own beleiving faction, St. John (in the 2. chap. of his first Epistle General, at the 2. verse) explains himself, *If any man (who-soever) sin (any sin whatsoever) we have an Advocate with the Father, even Christ Jesus the Righteous, who is a propitiation for all our sins, and not for our sins only, but for the sins of the whole World.* And *totum est extra quod nihil est.* And to evince this Truth, St. Paul in the second chapter of his second Epistle to the Corinthians, at the 15. verse, saith in expresse terms that *Christ dyed for all.* And in Heb. 2. 9. we read that *He tasted Death for every man.* And in this latitude St. Augustine took the meaning of God himself to be; for (glossing upon those words of St. Peter in the 10. chap. of the Acts, at the 34. Verse) he asserts, *Apud Deum nulla personarum acceptio, qui seipsum excipit, seipsum decipit.* And to the same effect St. Bernard cries out, devoutly as he is wont, *Non horruiſti Domine, peccatricem Lachrymantem, non Chanaanam supplicantem, non Publicanum exorantem, non Latronem confitentem, non mulierem in adulterio, non Davidem in homicidio, non sedentem in telonio, non discipulum negantem, non discipulorum persecutorem.* And of this judgement in effect were all the Ancients.

Then to draw all these scattered lines to their Centre, The blood of Christ here *cleanseth*, yet neither himself, nor the good Angels, nor the evil Angels, nor the brute Beasts; but *us*; and only *us*; and all of *us*: and yet for close of this point, I add one thing not to be omitted; *viz.* That as in this *us*, we cannot but observe the Communion of Saints (*Omnes enim sumus, mediis, infimis, in peccato pariter nati, eodem sanguine purgati*) so in this *Nos, us*, we must not forget the particularity of the benefit; which all and every of *us* must apply to himself, with St. Paul in the first chapter of his first Epistle to

*Timothy* at the 15. Verse, *This is a faithful saying, and by all means worthy to be received, that Jesus Christ came into the world to save sinners, Quorum ego primus*, saith he, of whom I am chief: and each of us must in this kind be of the *Quorum*. Yea every of us must (with *St. Thomas*) have the finger of his particular faith in the hole of Christs side; crying as he did, *My God and my Lord*, for no *Deus* without *meus*; This particular application (saith *Martin Luther*) is *sanguis fidei*; The Life-blood of Faith; This blood in the Text is Physick, as I told you ere while; and now I tell you again, that this, like all other Physick, benefits none but such as take it; and they that take it must be sure they keep it; for it is a purge, not a Vomit: if they cast it up again; if they digest it not by the fervour of their devotion; yea, if they disperse it not, as by so many Veins, through the whole body of their conversation: then do they spill Christs precious blood; like water on the earth, and they shall be severely censured at last among those professed Enemies of the Crosse of Christ, that trampled the blood of the New Testament under their Feet.

And thus from the consideration of this Physician, and his Physick, and the operation thereof, and the Patients on whom it works; I hasten now to say somewhat of our Disease, which *St. John* here calls *sin*; which though it be a shameful, painful, and loathsome Disease, yet are we not left as men, altogether without hope of help, since the knowledge of the Disease is the first step to the cure; and we know what sin is in the general; we know it to be radically all kinds of evil; a *Camelion* that assumes the shape of what ever is next it; *flet enim subito sus horridus, atque Tigris, squamiosusque Draco*, &c. a meer Sphinx for Riddles, and impostures: and because sin is a general notion, and *Dolus versatur circa universalis*, saith the Philosopher; therefore that I might the better continue the Allegory here, and you might more distinctly conceive what sin is: I presume to call it a Sicknesse; and that you will so count it in three respects, viz. in respect of the Cause; of the progresse, and of the Cure. I say,

First,

First, Sicknesse and Sin are caused alike; for Physicians define sicknesse to be an indisposition through some distemper of the body; as a Windy Cholick, or a Watry Dropisie; or a Fiery Ague, or an earthly Melancholy; &c. And by the same rule; and reason; Divines (who are so many spiritual Physicians) define sin to be an indisposition through some distemper of the soul; as the Timpany of Pride; the Leprosie of Lust, the Lethargy of Sloth, the Dropisie of Covetousnesse, the Surfet of Gluttony; the Consumption of Envy, the Burning Feaver of Anger, the cold Ague Fit of Fear, &c.

Secondly Sicknesse and Sin are alike in their progresse; for as the Lingring of any Sicknesse infeebleth the body, and so infatuates the appetite; that it cannot relish any thing as it is in it self, but as it seems best to the palate corrupted: In like manner he that goes on in the custome of any sin, doth not only weaken the powers and faculties of his Soul; but so inverts and perverts the right order of the same, that they cannot possibly exercise their due functions; and hence it comes at last, that the habituated sinner doth quite lose his spiritual palate, savouring only earthly things; he hears all that tends to his Recovery with a sinister respect, as if (with *Malchus*) his right ear were cut off; he is sensible of nothing beyond his senses, *plus oculo quam oraculo credit*; he must see and feel, or he will not beleive, and he understands not the things which belongs to his peace.

Thirdly, Sicknesse and Sin are alike in their cure; for what one way, or course can any Physician take to cure our bodily Sicknesse; which in a qualified sense, is not applicable to a Sin-sick-soul?

*Galen* (in his method *Medendi*) hath his *Attrahentia*, *Repellentia*, *Apozemata*, *Alexipharmaca*, *Diuretica*, *Dia-catholica*, &c. And so in the Gospel (which is but a System of spiritual Medicaments) *Jesus Christ* who is our Physician in the Text, hath several sorts of Physick, which he still applies according to the quality of the persons, which are his Patients, and the inequality of their disorders and diseases. For, Some-

Sometimes he useth Attractives, as in the 11. of St. *Math.* *Come unto me, all you, &c.*

Otherwhiles Repressives, as in the 17. of St. *Luke*, *Tell Herod that Fox, &c.*

Sometimes Attenuatives, as in the 23. of St. *Luke*, *Father forgive them, for they know not, &c.*

Sometimes opening Physick, as in the 16. of the *Acts*, when he opened the heart of *Eudias*.

Otherwhiles he applieth dissipantia, as in the 9. of the *Acts*, when he stop'd *Saul* in the heat of his career, breathing out Threatning and Slaughter.

Sometimes he evacuates, as in the 20. of St. *Mathew*, where seeing his Disciples contest for priority, he said, *Whoever will be the chief among you, let him be your Servant.*

Otherwhiles he restores, as in the 5. of St. *John*, *Behold thou art made whole*; and wicah he prescribes the convert Cripple a dyet, *Sin no more, least, &c.*

Sometimes he administers a Cordial, as in the 9. of St. *Mathew*, *Son be of good cheer, thy Sins be forgiven thee.*

And where he meets with proud flesh, to take that down, he sometimes claps to a Corative; as in the 19. of St. *Mathew* when the youngster gloried of his having kept the whole Law, &c. Then it was high time to prick the bladder, and so to let out the tumour; and accordingly our Physician cool'd his courage, *Vade vende, &c. Go and sell all thou hast, and give it to the poor, &c.* Noe such Cordolium as this; for he went away sorrowful, saith the Text, for he had great possessions, and he was as unwilling to part with them as Cardinal *Eurbonius* protested on his Death bed, that if he might have his wish, he would not leave his part in *Paris*, for a part in *Paradise*.

Thus *Iesus Christ* the Physician here, hath his attractive, and repercussive physick, his opening and stopping physick, his evacuating and restoring physick, his Coratives and his Cordials. Briefly, the blood of *Christ* is meerly in, and of it self, a Medicine for every malady: There is no Soul so wounded, inflamed, exulcerated, and impostumated, but this

Balm



Balm of Gilead, the blood of Christ, can both supple, cleanse, and heal it. And yet he were not only fond but frantick, who (like some indigent and desperate Emperick) would try conclusions upon his own soul; because here he hath such a *Gambeson*, as, if rightly applied, will infallibly cure all diseases; for though St. *John* tearm in the Text, be only in the singular number, *sin*, yet it is joined with the Collective, *all*, (*all sin*) which as the Learned well observe, signifies as much as *all sins*; and so I am happily fallen upon the sixth, and it is the last thing considerable in the Text, *viz.* The Extent and Latitude of our Sicknesse; here necessarily implied in *all sin*. The blood of *Iesus Christ*, &c.

*Blood* (in Scripture) is sometimes used synecdochically, for the whole Passion of Christ; say divers of the best Interpreters, and that speculation being elsewhere true, it may very well hold in the Text; for St. *John* here opposing *Christs blood* to *all sin*, sure his meaning is to shew that Christs sufferings were proportionable to our sins; for (as the moral Divines observe) we sinned in our first Parents; by casting a wanton eye upon the forbidden fruit, and therefore Christ was blindfolded. They sinned by giving ear to the Serpents suggestions, and therefore Christs ears were vexed with Blasphemies and Crucifixies. They sinned by pleasing themselves in the sweet odour of the forbidden fruit, and therefore Christ suffered in *Golgotha* a place of ordure and stink. They sinned by going to, and taking of the forbidden fruit, and therefore Christ was nailed to the Crosse in his hands and feet. They sinned by tasting of the forbidden fruit, and therefore Christ had Vinegar and Gall given him to drink. They sinned by desiring the forbidden fruit, and therefore Christ was peirced with a spear to the heart, which is the Fountain of Desires. Add to this, that for our shameful sins, Christ suffered a shameful punishment; for our strange and unnatural sins, Christ suffered a strange and unnatural punishment; even a bloody sweat in a frosty night. For our execrable and cursed sins, Christ suffered an execrable and cursed death; a *Mors autem*, as the Apostle calls it; even the most painful, shameful, and accursed death

of the Crosse; painful to his person, shameful to his office, reproachful to his estimation. It was *mor's lenta, violenta, sanguinolenta, maledicta*; a death appointed by the *Romans* for none but slaves; tedious and lingering, yet sharp and vehement. Briefly, our sins as a Leprosie, had spread over all the parts, powers, and faculties both of soul and body; and Christs sufferings were as general; for he paid our transgression of every Commandement. For,

We had forsaken the true God, against the First Commandement; and for this, Christ (as forsaken for the time of his Father) cryed out *My God, my God, why hast thou forsaken me?*

We had bowed the knees to Idols and Images, against the Second Commandement, and for this Christ on the Crosse, had some that bowed the knee in derision of him.

We had taken the Lords name in vain, against the Third Commandement, and for this Christs holy name was so used in vain, yea so blasphemed, that his Divine works were ascribed to *Belzebub the Prince of Devils*.

We had profaned the Sabboth against the Fourth Commandement; and for this Christ was fettered in the bonds of *Golgotha* all the Sabboth long.

We had dishonoured our Father and Mother against the Fifth Commandement, and for this Christ (to whom all honour is due) was villified beyond compare.

We had committed Murder, against the Sixth Commandement, and *Christs blood* in the Text was shed for it.

We had committed Adultery, against the Seventh Commandement, and for this, Christ as an unclean person was *spit upon*.

We had stolen, against the Eighth Commandement, and Christ was hanged not only with, but between two Theifes for it, as if he had been the greatest Malefactor.

We had born false witnesse against the Ninth Commandement, and Christ had false Witnesses rose up against him, which layed to his charge things that he knew not, saith the Psalmist, prophecying of Christ.

We

We had coveted our Neighbours goods, against the Tenth Commandment, and Christ in his Passion so emptied himself, that there was nothing left in him to be coveted. Thus we sinned, and thus Christ suffered, and in suffering satisfied; and since all sin is either directly or reducibly against one or other of the Ten Commandments; St. John saith well in the Text, *The blood of Jesus Christ his son, cleanseth us from all sin*: and so the whole Law of God was satisfied, though not *rigore*, in the extreme rigour; yet *vigore*, in the full and perfect vigour thereof: Christ was our surety, and if a surety pay the debt, the principal is discharged: But Christ in our stead, and for our behoof, fulfilled the Law both actively and passively; for first, by his active obedience he did for us all that we should do, and then by his passive obedience he suffered for us, all that we should suffer, and so much St. John insinuates here, where he assures us, for our unspeakable comfort, that *The blood of Jesus, &c.*

Yea it is worth noting that Christ shed his blood seven several times, on purpose (as it may be conceived) to cleanse us from those seven, which are commonly called deadly Sins: For

First, In his Circumcision he bled, to cleanse us from the impurity of Lust, which is predominant in that part.

Secondly, In his Agony in the Garden, he was cast into a bloody Sweat, that so he might breath out our ill humours contracted by Gluttony.

Thirdly, In his Flagellation, when he was whipped, he bled, to cleanse us from Envy, the cruellest scourge in the World: *Invidia, scilicet non invenire Tyranni majus tormentum.*

Fourthly, In his Coronation, when they crowned him with Thorns, he bled, to abate our pride: then let not us crown our heads with Rose-buds, since Christ for our Sakes was crowned with Thorns, ingenious malice, crown to delude him, Thorns to torment him.

Fifthly, In his Crucifixion, when they nailed his hands to the Cross, he bled, to cleanse us from Covetousness: and as *Calixtus Magnus* well observes, his hands were then extended

ded open, and perforated, and consequently could not then retain any thing, to teach us that (if God hath enabled us) we must give (as he hath commanded) liberally, totally, universally.

Sixthly, In his Crucifixion, when they also nailed his feet to the Crosse, he bled; to cleanse us from the Scurvy of Idleness, and so to quicken our pace in the Paths of Gods Commandements.

Lastly, when the Souldier peirc'd his side with a spear, he bled, to give vent to our anger. The Phylosopher in his first Book *De Anima*, calls Anger the Boyling of the Blood about the Heart, and accordingly St. *John* appositely notes (*John* 19. 34.) that assoon as Christs side was opened, there forth-  
with issued out of the wound, *both water and blood*, the two Sacraments and Seals of the New Testament, saith *Gregory Nyssen*.

*Exiit aqua* (saith St. *Hierome*) *ad ablucendum fideles*, *sanguis ad dampnandum incredulos*. There came out Water for our ablution, and Blood for our absolution.

Water (saith St. *Chrysostome*) *ut augetur to reufe us*, and blood *ut redempt*, to redeem us, for without blood there is no redemption.

Water to cleanse us from original Guiltinesse; and Blood to wash away our actual filthinesse.

*Ex aqua frigida, & sanguine calido, agrotis balneum temperavit*, saith *Gaspar Melo*: of cold water, and warm blood, our great Phyfician in the Text, tempered an excellent bath for his fin-sick-patients: Water to cool our inordinate fervour in the pursuit of all earthly things, and Blood to inflame our hearts with the love of the heavenly. Briefly,

That Water and Blood shewed a right noble temper in him, and withal they teach us, that if we sincerely desire *Christs blood* should effectually cleanse us, then we must with the men of *Mizpeh*, draw water too; we must do our endeavour thoroughly to wash our souls in penitential tears, from all those sins which Christ hath purged away by the merit of his blood-shed. He that at first made us, without us, will not at last, save



save us, without us: for to his merit we must joyn our endeavour: This Physick in the Text never works more kindly, then when it is applyed by the faithful with some of their own Eye-bright Water.

Moses at his departure out of Egypt, would not leave to Pharaoh, *ne ungulum quidem*, not so much as an hoot: and shall Christ be lesse faithful, lesse powerful, then his servant Moses? It cannot be, and therefore sure he will not leave the hoof of any one sinful affection in the soul, which he *cleanseth* with his blood: St. John here witnesseth that he *cleanseth us from all sin*: whether it be original or actual sin, mortal or venial sin, sin of omission or commission, sin of ignorance or knowledge, sin of weaknesse or wilfulnesse, &c. as there is no sin so small, but the pure eyes of God the Father can see it, so I will be bold to say, that there is no sin so great; but the pure blood of God the Son can *cleanseth us* from it: for *The blood of Jesus Christ his Son, cleanseth us from all sin.*

And it makes very well for the peace of the Church, that this universal particle *All*, is here expressed, it may be useful at this day.

First, against all such Conistorian Schismatiques, who (as if they were of Gods Cabinet counsel) do so peremptorily preach, and presse a fatal, and inevitable decree of reprobation; whereby they drive many a poor soul into despair, for which Christ dyed, and damne so many of their Congregation, as are not of their faction: fain would I know of these Sons of Thunder, whether they believe the beloved Disciple St. John, who was both an Evangelist, a Prophet, and an Apostle? (in his Gospel an Evangelist, in his Apocalyps a Prophet, and in his Epistles an Apostle) if they dare say, they believe him not, then have they both a Prophet, an Evangelist, and an Apostle in the Text, in expresse tearms refuting them; for he saith, that the *blood of Christ cleanseth us from all sin*; and if so, then there is no mans case whatsoever so desperate, but if he take this spiritual Catholicon it will cure him.

Secondly, This Collective, *All*, is comfortable against the Enormity of Sin, for if Christs blood cleanses us from all sin, then there is no sin whatsoever, in its own nature unpardonable; and if any shall object that our Saviour (speaking of the sin against the Holy Ghost, in the 12. of St. Matthew) saith it shall never be forgiven, neither in this world, nor in the world to come! I answer with the Ancients, that this impossibility of pardon, is not *ex parte gratia Divine*, but *pervicacia humana*, *proculcantis sanguinem Jesu, & sanari remittit*. When Cain had murdered his Brother Abel (who was both a Virgin, and a Martyr, and a Type of Christ) in the consciousness of so horrid a fact, he cryed out, *My sin is greater then can be forgiven*: but St. Augustine in an holy impatience, was so transported with the consideration of *Cains* desperate confession; that he gave him the Lye; *Memoris Cain*; saith he, *Cain* thou lyest, thy sin is not greater then can be forgiven; for God wants not mercy enough to forgive thee, hadst thou but grace enough to beg forgiveness. If thou perish it is thy own fault; who by wilfully rejecting the Medicine that should heal thee, dost obstruct thy own mercies.

The Apostle speaking of all obstinate, obdurate, and impenitent sinners, calls them *Vessels of dishonour*; and it is with them, as with an empty vessel cast into the Sea, where though there be water enough to fill it; yet it still remains empty, because it hath not a capacity for want of a vent, or hole to take the water in at.

Thirdly this Collective, *All*; plainly discovers that there is no need at all of humane purgations, and satisfactions; for if Christs blood cleanse us from all sinne, then there is nothing left for Masses, Dringes, Trentals, purgatory, and the like goulden-rai'd peccunes, to do; and by consequence down falls the Dragon of Popish puppets, and the tinkers of their indulgence-wongers, which like so many *Laplenders*, do in truth sell nothing but winde: The Pope sends them forth for filthy lucre Sake, to make merchandise of mens souls.

Lastly, this Collective, *All*; refells and refutes the dangerous error of the *Donatists*, and *Novatians*; *qui negarunt lapsis*

*de peccatis* justification, & saluatiō: for if Christe Did cleanse  
from all sin, then without question those finnes are necessari-  
ly included, which men commit after regeneration, and con-  
version. The good Samaritan, I mean this Physician in the  
Text, doth not deal with our sins, as the unjust Steward in  
the Gospel, did with his summs; when the bill is an hundred,  
to set down fifty; for we are not solvant; even fifty would  
as utterly undo us, as if they were ten thousand talents.  
St. John here speaks fully, faithfully, and satisfactorily to all  
troubled, and trembling consciences. *The blood of Jesus Christ,*  
*his Son, cleanseth us from all sin:* yet take heed that out of  
these sweet, and saving premisses, you draw not a fond, and  
false conclusion; They that presume to sinne; because here  
they have such a salve as will cure all sores, *Ex spe perit;*  
saith St. Bernard, *perando perit.* They are not Bees, but  
of a Spider like nature, who suck that poyson, out of these  
saving flowers: That one dead Flie, is enough to infect this  
whole box of so precious ointment. Shall we Sin, and Sin,  
(heaping *peccata* upon *ossa*), that grace may abound? God  
forbid, saith St. Paul. *Rom. 6. 2.* There's no reason (saith  
*Tertullian*) that Man should be the worse, because God is  
better.

*Martialis* Flie play'd so long under a tree, till at last it was  
wrapt in Amber; and so congeal'd in the drops, that fell from  
the boughs; *Sic modo quo fuit, cum contempla mortem,*  
*funeribus facta est nunc pretiosa flos.* I close with the moral;  
The best men on earth are but wormes, saith the Princely  
Prophet in the 22 *Psalm*, at the sixt, and we see by expe-  
rience, that some kind of worms do turn Flies: then let us  
who are but worms by nature, learn, by grace, to imitate  
his Flie: let us, Oh let us be ever hovering about the tree  
of Christ's Crosse; till we be wrapt; and embalm'd and en-  
tombed in the precious amber of his fresh bleeding wounds;  
who (as our Physician) bled himself to death, that we his  
Sin sick patients might live, the life of grace here; and the  
life of glory in the Heavens: and this he grant us, who hath  
so dearly bought us, even Jesus Christ the righteous. To  
whom

whom with God the Father, and the three blessed Spirit, be  
 ascribed (as most due is) all glory, power, and praise, now  
 and for ever.

**FINIS.**

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